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For the Panoplist.

ON THE SABBATH. NO. VIII.

AN extremely important inquiry is suggested by the preceding observations; viz. Do the Scriptures authorize any exception to the prohibitions of the fourth commandment, which have been quoted; or do they give such a construction to the law, as will justify a departure from the letter of it, in any supposable circumstances? If they do not, then no human authority may presume to make a single exception, or to give the law any such liberal construction. We may not go beyond the word of the Lord, to do less or more. To the law and to the testimony we must appeal in this case, as well as every other, and must cheerfully abide by the decision, whatever it may be.

Let us, then, in the first place, see what further light we can obtain from the Old Testament. Turning to the sixteenth chapter of Exodus we find, that the Israelites, of their own accord, gathered twice as much manna on the sixth day, as they had gathered upon any preceding day. When this came to the ears of Moses, it met with his entire approbation; and he di-

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rected the people to bake and boil what was necessary for that day's use, and lay up the rest until the morning;—telling them, at the same time, that as the morrow would be the Sabbath, no manna would be found in the field. Most of the people did as they were commanded, but some went out on the seventh day. They, however, found nothing. *And the Lord said unto Moses, how long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you, on the sixth day, the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day.* We find no license here, for any kind of labor. The Israelites might not so much as go out to gather their daily portion of food. It must be brought into their tents the preceding day. It seems, however, that they were allowed to prepare, i. e. to bake or boil it, on the Sabbath; for Moses did not require them to cook the whole on the sixth day. *Bake that, said he, which ye will bake to-day, and seethe that ye will seethe, and that which REMAINETH over lay up for you to be kept until the morning.* From this we may

fairly infer, I think, that the necessary preparations of plain and wholesome fare, on the Sabbath, is not inconsistent with the spirit of the fourth commandment. Having got all things ready on the day preceding, the children of Israel might cook their manna, in a plain way, and that was all. The law, I apprehend, allows us to do as much for our present comfort, but nothing more.

The following passage in the thirty-first chapter of Exodus may serve to throw some additional light on the subject before us. *Ye shall keep the Sabbath, therefore, for it is holy unto you. Every one, that defileth it, shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from amongst his people. Six days may work be done, but in the seventh is the Sabbath of rest holy to the Lord: whosoever doeth ANY WORK in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath, throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.* This seems to be a sort of commentary upon the fourth commandment, and, viewed in this light, confirms the literal import of its prohibitions. At any rate, the Israelites were forbidden under pain of death, to do any work upon the Sabbath. The same prohibition is repeated in chapter xxxiv. *Six days thou shalt work; but on the seventh day thou shalt rest: in caring thy*

and in harvest thou shalt rest. No instance of transgression is mentioned, till we come to the fifteenth chapter of Numbers. The crime and the punishment of one individual are there related in the following words. *And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done unto him. And the Lord said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp and stoned him with stones and he died.* The gathering of sticks, in this case, was no doubt a presumptuous violation of the preceding law, and the offender was executed, as a warning to others not to profane the Sabbath.

There is a passage in Exodus xxxv, which seems to be attended with some difficulty, and has given rise to various expositions and conjectures. It is in the words following. *Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord. Whosoever doeth work therein, shall be put to death. Ye shall kindle no fire throughout your habitations, on the Sabbath day.* The difficulty lies in the clause, *Ye shall kindle no fire, &c.* I have seen nothing more satisfactory on this text, than the following brief observations of Dr. Scott. "The connexion favors the opinion, that the prohibition was

meant of fires used in manufactories, or trades, by smiths, plumbers and others, of which many would be required in preparing the sanctuary; but none even of that work might be done on the Sabbath. If fires in general be understood, we must suppose, either that it was a temporary institution, for the time during which the people in the wilderness were miraculously provided for; or that some exceptions were allowed, in favor of the sick, infirm and children, who must suffer extremely at some seasons, even in warm climates, for want of fire. No intimation is given, that in the times of Christ and his Apostles, the Jews had no fires on the Sabbath, or even that they prepared no victuals. The sacred festivals would sometimes happen on that day, and the paschal lamb was roasted in the house where it was eaten; some exception therefore must be supposed, if we understand the prohibition concerning fires in general."

I do not know that any light can be obtained from the Old Testament, in regard to the prohibitions of the Sabbath, which is not comprised in the preceding quotations. And what is the result of our examination? Why, upon the most liberal construction and comparison of the different texts, that the Israelites might prepare their meals upon the Sabbath, but that they were not allowed to do any thing on that day, which might be called work, at any season of the year; neither they, nor their sons, nor their daughters, nor their servants, nor their cattle.

Let us now turn to the New

Testament. The son of Man was the Lord of the Sabbath. In what light did he regard the institution? I had occasion to show, in a former number, that the Gospels contain no hint of his having abrogated the fourth commandment, but much to the contrary. It is certain, however, that he gave it a more liberal and merciful construction than the Scribes and Pharisees did. When, on a particular Sabbath, he wrought a miracle of healing upon a woman who had been grievously afflicted for eighteen years, the ruler of the synagogue indignantly rebuked the people. *There are six days, said he, in which men ought to work; in them, therefore, come and be healed, and not on the Sabbath day.* Our Lord, knowing that the rebuke was intended for him, answered, *Thou hypocrite, doth not each one of you on the Sabbath loose his ox, or his ass, from the stall and lead him away to the watering; and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?* This was a mode of address which admitted of no reply; and accordingly the Evangelist says, that *all his adversaries were ashamed.*

On another occasion, *Jesus went on the Sabbath day through the corn, and his disciples were an hungred, and began to pluck the ears of corn and to eat.* But when the Pharisees saw it, they said unto him, *Behold thy disciples do that which is not lawful to do on the Sabbath day.* Jesus justified his disciples on the ground, that it was proper, at any time, to satisfy the cravings

of hunger; that to obtain relief from present distress, things might be done upon the Sabbath, which, under other circumstances, would be unlawful. *If, said he, ye had known what this meant, I will have mercy and not sacrifice, ye would not have condemned the guiltless.* The same day, our Lord found in the synagogue a man, whose hand was withered. The Jews, who were present, and who were anxious to find some accusation against Christ, asked him, *Is it lawful to heal on the Sabbath day? And he said unto them, what man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much, then, is a man better than a sheep. Wherefore it is lawful to do well on the Sabbath days.*

The preceding quotations contain what may be called our Lord's exposition of the prohibitory clause of the fourth commandment. From the whole taken together we learn,

First, that the Jews themselves considered it proper to feed their cattle, and extricate them from any place of suffering, or danger, on the Sabbath, while they absurdly objected to the healing of the sick, and to plucking a few ears of grain to satisfy hunger.

Secondly, that works of mercy are lawful upon the Sabbath, and of course that they may be performed by any person, whenever occasion requires. It is worthy of remark, that works of mercy are the only works on the Sabbath, to which our Lord gives any countenance. It was to relieve the ox, or the sheep, from

present suffering, that he might be pulled out of a pit, on the Sabbath day. It was to save him from suffering, that he might be led away to watering. It was to deliver men and women from pain and distress, that Christ healed them on the Sabbath. And it was because the disciples were *then* hungry, that he excused them for plucking and rubbing a few ears of grain, as they passed through a field, on their way, (as it would seem,) to public worship. Neither the precepts, nor the example, of Christ can be pleaded, to sanction works of any other character, than such as are here enumerated. In vain will those, who wish to make the law of the Sabbath void, by doing their own work, and finding their own pleasures; in vain will they look for a hint to justify them, either in the Old Testament or the New.

The preceding observations will, if I mistake not, help us to understand and limit the word *necessity*, in the sixtieth answer of our Shorter Catechism. "The Sabbath is to be sanctified," say the venerable Assembly of Divines, "by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in public and private exercises of God's worship; *except* so much as is to be taken up, in works of *necessity* and *mercy*." Without presuming to express a decided opinion, in regard to the use of the word *necessity* here, I am sure that it has often been laid hold of, to justify works upon the Lord's day, which the pious authors of the catechism would

have condemned with one voice. The word has so many significations, and is so abstract in some of them, that men who are *wise to do evil*, find no difficulty in making out a plausible justification for their weekly violations of the fourth commandment. When strongly prompted by interest, or inclination, mankind in general easily persuade themselves, that the things, which they propose to do on the Sabbath, are necessary, and therefore right.

Thus one man verily believes, that securing his grain on that day is a work of necessity. Another, that making hay is necessary. A third, that posting his books is fully justified by the same plea. A fourth, that the urgency of his secular affairs renders it necessary for him to spend the Lord's day in journeying. A fifth, that this same imperious necessity, even makes it a duty to load and send out his ship. I am aware, that the Westminster Divines are not answerable for all the misconstructions which may be put upon their language. It would be most unreasonable to demand of them to do, what no writer or speaker ever has done, or ever can do. The imperfections of all human language afford ample scope, for miscoloring and perversion. But inasmuch, as the word *necessity* is no where used by the sacred penmen, in reference to the Sabbath; and inasmuch as it is liable to such mighty abuses, I have, I freely confess, sometimes wished, that it had not found its way into the catechism.

Since, however, we find it there, and since it has been adopted by most theological wri-

ters, it is extremely important to ascertain, in what scriptural sense, any works can be *necessary* upon the Lord's day. To this end, we must keep close to the *law and the testimony*. To plead necessity for any word, or deed, which the Holy Spirit nowhere recognizes as lawful, can be nothing less, than setting up human opinions as paramount to the authority of God. With such explanations and limitations as the Scriptures afford, we may perhaps say, that certain things are *necessary* to be done on the Lord's day; but it becomes us to be extremely careful, that we do not go too far. What I mean is this;—If the law permitted the Israelites to feed and water their cattle, and to pull them out of the mire, or a pit, on the Sabbath day, these might in one sense be called works of *necessity*;—because food and water were *necessary* for the comfort of beasts, as well as men; and because, if left in a pit, till the Sabbath was over, a sheep, or an ox, would certainly suffer, and probably die. On the other hand, as the Israelites were prohibited under pain of death, from doing any thing, which might be called labor on God's holy day, *necessity* was put entirely out of the question. It never could be pleaded, however urgent any man's secular business might be.

In a strong and universal sense, food is *necessary* for the sustenance of man. No one can live long without it. In a more limited sense, it is necessary *every day*. It ~~is~~ necessary, because we cannot in ordinary circumstances be comfortable for one day, if we are wholly destitute. In this last sense, it was

doubtless *necessary* for the disciples to pluck the ears of corn. They were hungry. They had nothing else to eat. Something was necessary to abate the cravings of nature. If our Lord's indulgence in this case may be pleaded as a precedent in all similar cases, we should take heed never to plead the necessity when the cases are dissimilar. We may not give a wider, or more liberal construction to the fourth commandment, than Christ saw fit to give. Such explanations as were necessary, he gave; but, in all other respects, left the law just as he found it.

It does appear to me, after all the attention I have been able to bestow on the subject, that the Scriptures do not authorize any works, as works of necessity upon the Sabbath, which are not at the same time works of charity, or mercy. Nor are all works of charity and mercy allowable. Those, and those only, may be attended to, on the Lord's day, which we had no opportunity of doing before, and which cannot, consistently with mercy and benevolence, be postponed to the end of the sacred rest. I would therefore inquire, with the most profound respect for the authors of our incomparable catechism, whether the phrase *necessary works of mercy* would not be more definite, less liable to abuse, and in fact more correct, than works of necessity *and* mercy? This would leave us as the Scriptures do, at full liberty to partake temperately of the bounties of Providence; to feed the hungry; to take care of the sick; to comfort the afflicted; and to attend to the sufferings and wants of domestic animals:—

while, on the other hand, it would take away the plea of necessity, from those, who now gravely bring it forward to justify thoughts and conversation and labors and journies and recreations, which are prompted by avarice instead of benevolence; by *the lust of the flesh, the lust of eye, and the pride of life*, instead of mercy. Z. X. Y.

For the Panoplist.

ON THE DISTINCTION BETWEEN THE RIGHTEOUS AND THE WICKED.

THE difference that we perceive existing among men, when we regard them merely as rational and sensitive beings, are casual and small. Between the highest potentate and the meanest vassal; between the most learned philosopher and the illiterate clown, there is no distance, which will not be annihilated by the lapse of a few years at most.

But is there not a broad line of distinction to be drawn between men regarded as moral beings?—a line that extends into the eternal world? Has not God recognized such a distinction, on every page of his word? Has he not arranged all his intelligent offspring under two general denominations—the righteous and the wicked? In the day of judgment, will not the final sentence, that seals the destiny of every created moral agent, be passed in view of this distinction alone? Yet there is no error, perhaps, more prevalent, and certainly none more dangerous, than that which denies all radical difference of moral character, and ascribes some virtue to all men.

If prudence, fortitude, courage, &c. are moral virtues, then what name shall be given to humility, forgiveness of injuries, and disinterested love? Are these two classes of virtues equally excellent?—Do the former constitute the essentials of true religion? Or are the latter of so little importance, that they may be omitted, without vital injury to the Christian character? It is believed, that a Christian may be deficient in that wisdom, which provides against misfortunes; in that firmness of spirit, which sustains them without complaint; in that heroism, which smiles at death;—but he cannot be destitute of humility; nor refuse to forgive an injury; nor deny to God his best affections and services. And herein he differs altogether from the sinner. The one says, *Lord, I am rich and increased in goods*—the other, *Lord, I am poor, miserable, blind and naked*:—the one inquires, *Who will shew me any good?* the other cries, *Lord lift thou up the light of thy countenance upon me.*

In view of the passage last quoted, we can hardly avoid remarking the contrast, exhibited between the mass of mankind, and the Psalmist, or the church, both in reference to the temper of their minds, and the nature of the object desired.

Who will shew us any good? It is the language of discontent. No present enjoyments satisfy. No blessings in possession are so valuable, as others beyond reach. Life lengthened, health continued, food, raiment, friends, and spiritual privileges yet enjoyed, though repeatedly forfeited, yield the ungodly man little or no satisfaction, because

his fancy is captivated with some gewgaw, that has just engaged his attention. *He is like the troubled sea, whose waters cast up mire and dirt*; always toiling, always hoping, always fearing; never bounding his wishes so much by reason as by appetite; never enjoying the present, because the future has not arrived; and never pleased with reflections on the past, except as they brighten the prospect before him.

Nor is he only discontented with what he enjoys; but fretful on account of what he suffers. The down-cast eye, and the sullen countenance, are no equivocal signs of a mind ill-prepared to sustain the shocks of adversity; to acquiesce in the determinations of infinite wisdom; and to say, *not my will, but thine be done.* Who will relieve me from distress? Who will drive away the storms that gather over me? Who will reverse the decrees of heaven, and crown my life with uninterrupted prosperity? Who will give me strength to contend with the Almighty?

He is ungrateful. He is regardless of the Great Source of his enjoyments, and denies Him becoming acknowledgments. With the increase of his flocks and herds, of his houses and lands, we remark a proportionate increase of arrogance and vanity, as though his *own hand had gotten him these.* Such a disposition, displayed toward a common benefactor, is universally regarded with just abhorrence, because it is a compound of all those passions most destructive to social happiness. Is it less detestable when displayed toward God?

Observe for a moment the ob-

ject, which the ungodly man has in view. *Who will shew me any good?* The inquirer has in view an object of sense merely. Indeed, objects of faith lie beyond his sphere of vision, and have no more influence on him, than have the rays of the sun on the caverns of the earth. Give him what he can see, taste, feel and hear till he can receive no more, and you give him all the happiness of which he is susceptible. Blind as he is to the splendors of Heaven, he can discover inestimable charms in a bauble. Stupid as he is, while the thunders of eternal vengeance are indistinctly heard at a distance, and some presages of the approaching storm are discovered, he cannot rest a moment, when a small part of his worldly possessions is torn from him, and there is a distant prospect of his losing more. In the balance of his judgment, a trifle outweighs infinity—a particle of sensible good outweighs an immensity of good that is invisible. He estimates the value of an object by its power to advance his present enjoyment, or by the addition it makes to his little sum of precarious felicity. The grossness of his conceptions is not clearer proof of his weakness than of his guilt: and neither his weakness, nor his guilt, is more evident than the ultimate disappointment of his hopes. The divinely established distinction, between temporal and spiritual good, cannot be disregarded with impunity.

But the object of the ungodly man is indefinite. He asks for *ANY* good. And truly, there is little room for selection among those pleasures which have the same characteristic vanity and

insipidity.—Riches, honors, and carnal pleasures, can satisfy none but a grovelling mind. Yet there are many, who make them the centre and the circumference, the Alpha and Omega, of their hopes and happiness—the end of life, and not in any sense the means of rendering it useful.

How frivolous is the inquiry under consideration! Brutes, reptiles, insects, every animate thing that walks, flies, or creeps, is more likely to secure this indefinite good, than the inquirer; and what they enjoy leaves no sting behind: they have no prostituted powers to answer for—no reflections on their folly to embitter their joys—and no anticipations of wrath to overwhelm them. It is not only a frivolous, but an impious inquiry; for every man is under obligation to devote his whole life to a single object—the glory of God.

How different is the language of the righteous. *Lord, lift thou up the light of thy countenance upon us.* This is the breath of humility. It is the heartfelt acknowledgment of dependence upon God. It is the expression of unfeigned confidence in his promises. It is not a cold demand, but a devout prayer. The Christian feels himself in the presence of his Maker. He says with holy reverence, *Thou, God, seest me.* He is struck with awe while the Divine Majesty surrounds him. He is not more sensible of his necessities, than of his own insufficiency. He looks beyond himself, and beyond all creatures for happiness. Forgetting things that are behind, he presses on to those before, and refuses to retire from the mercy seat till his request is

granted. Past mercies have not produced forgetfulness of God, nor led him to think more highly of himself than he ought to think. Past chastisements, so far from driving him to despair, have led him nearer to God, and he feels that it is good for him to have been afflicted.

The language adopted by him is the language of contentment. There is much earnestness displayed; but no more than is warranted, or even demanded, by the importance of the blessing in view. Though Paul had learned, in whatsoever state he was, therewith to be content, his zeal in his apostolic labors and in the pursuit of an immortal crown, was not thereby diminished. He did not fold his arms, and resign himself to a sloth inconsistent with the duties he owed to himself and to others. So every Christian, while he has the world beneath him, and is satisfied with all the allotments of divine Providence, ought to rivet his eye on Heaven, and cherish the liveliest solicitude to share its glories! Acting in character, he abstracts his attention from things around him; becomes comparatively indifferent to the revolutions of human affairs; and rises superior to those vicissitudes of fortune, which alarm the worldly minded even in the midst of their prosperity. Though he never attains to that which is high nor great, he is satisfied with the sphere assigned him; and quietly pursues the line of conduct marked out for him by Providence. Now if some, who profess to follow Christ, exhibit a different spirit, they walk unworthy their holy vocation; they disgrace themselves much, and religion more;

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—they cannot with propriety say, *Lord, lift thou up the light of thy countenance upon us.*

Consider the object which excites the desires of the Christian. *Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. The Lord is my light. God is a sun.* As the dawn of the morning and the splendors of the noonday sun, are exhilarating and desirable, they are delightful images of the favor and love of God. Of this, the world knows nothing. The Christian enjoys an occasional glimpse of the Divine glory, and this prompts him to pray earnestly for the same enjoyment continually.

That he may possess this holy blessing, he must be delivered from the power of sin. God has no fellowship with the enemy of all good. And the Christian, who has felt the pressure of the yoke which sin imposes; who has been made sensible of its evil nature and unhappy consequences, mourns over the hardness of his heart—the waywardness of his inclinations, and the vanity of his thoughts. To obtain the victory over this formidable enemy, is his most fervent desire.

Then he ardently wishes for conformity to God. *Without holiness no man can see the Lord.*—Let me be perfect as my Father in Heaven is perfect.—Let my disposition be like that of the upper world; let my affections glow with seraphic ardor; let all my feelings be regulated by the revealed will of God. The conquest of sinful passions is naturally followed by increasing assimilation to the Divine character, till death is swallowed up in victory, and the light of God's

countenance beams on the soul without interruption or end.

The Christian's object, then, is definite. It is light. It is GLORY.—It is that which imparts to him serenity, amid all the storms that beat upon the world; fortitude under the weighty afflictions of the present state; compassion for the miseries of mankind; zeal in the cause of righteousness; hope, fearless of the king of terrors; and a faith that lays hold on the invisible things of eternity.—It is a light—a glory, that no clouds can obscure; no night destroy.

How much more noble the Christian's object, than those fugitive vanities, pursued with so much avidity by the bulk of mankind! These have no intrinsic value, and they are uncertain in their duration. They promise, but never fulfil; they cloy, but never satisfy; they excite hope, but ensure disappointment; they infatuate, but never undeceive, till it is too late to avoid the consequences.

Is there not then a radical distinction of character between the righteous and the wicked? Allow that sinners are sometimes as uniform and consistent in their external conduct as Christians, may not accidental causes claim the merit of this? Is not the violence of the worst man's temper often restrained by an apprehension of punishment, in case he gives indulgence to his feelings? Are there not many considerations, that may operate happily on the visible deportment while they leave the heart unaffected? This cannot be questioned. But we have seen different men actuated by motives totally opposite. We

have seen them cherishing sentiments of diametrically opposite characters; we have seen them pursuing objects as diverse as light from darkness. In fine, we have seen the wise man and the fool, the friend of God and his enemy, the follower of Jesus and the votary of the world. Have these men the same moral character? S. S.

For the Panoplist.

ON THE DECEITFULNESS OF SIN.

THE roots of sin are the evil tempers or dispositions of the heart. Every evil temper or propensity, when in operation, naturally produces congenial thoughts, and excites a person to give it scope and gratification. The mind of a vain man is usually filled with vain and conceited thoughts; and he is continually prompted to display and gratify his vanity. The mind of a person addicted to sensuality is filled with sensual imaginations; and he is perpetually excited to the indulgence of his lusts. The mind of an avaricious man is generally occupied by covetous thoughts, and schemes for getting and retaining wealth; and he is stimulated to seek the acquisition of property inordinately, if not dishonestly.

Such is the manner, in which every predominant disposition naturally employs the mind; and a person's conduct will generally correspond with the state of his mind, when not prevented by restraint, or other circumstances. The same person may be under the influence of various tempers or propensities at different times, or under the com-

bined influence of several at the same time. Now, if these things be considered, it will be pretty evident, how the minds of the ungodly, worldly, and vicious are usually occupied and engrossed; and it will be equally evident, that the most important objects and considerations must be excluded from their thoughts, or at least from their serious attention. Hence God is forgotten, their souls neglected, and all the momentous concerns of religion and eternity kept out of view. To this vain world belong all the objects of their love and care. In such a state of things is it not manifest, that they cannot have just views of this world, nor understand their own true character, danger, and interest? The mind must admit the rays of heavenly light, and eternity be considered, before a person will see the insignificance of earthly things, and the magnitude of everlasting concerns, and feel the importance of religion.

The partial manner, in which sin employs the imagination, increases its delusions. Every sinful propensity causes the imagination to dwell upon what is agreeable; upon the pleasures and advantages of its appropriate gratifications. These pleasures and advantages it magnifies and colors according to its depraved taste, and represents them in an endless variety of alluring circumstances and aspects. But the unsatisfactory nature, the baseness, the criminality, and the manifold evil consequences of sinful enjoyments and pursuits are excluded from the mind. Thus, the imagination of an avaricious man dwells on the gratifications of

accumulating and possessing wealth, the conveniences and consequence which it procures, and the ways, in which he shall use and enjoy it. But he considers not the danger to which riches expose his soul, his accountability for the manner, in which he procures and uses property, nor the evils which must result from the inordinate love of it. An ambitious man is inflamed by the distinction, honor, emoluments and other gratifications of office, titles, and authority, which his imagination clothes in the most splendid and fascinating drapery. But he considers not the guilt and meanness of flattery, intrigue, and dissimulation in obtaining promotion; the vanity, cares, difficulties and vexations, attending the exercise of "a little brief authority;" nor his increased responsibility to the Ruler and Judge of the Universe.

Hence the wicked, devoted as they are to the enjoyments and pursuits of this world, do not perceive the real nature of these enjoyments, but are perpetually deluded by them. In a similar manner, they are deceived in other respects. Poverty, in their minds, is often identified with disgrace, humility with meanness, and meekness with pusillanimity. The duties of religion appear to them gloomy, rigid and forbidding, as they are regardless and ignorant of the principles, motives and satisfactions, which attend these duties, in the minds of the pious.

To detect the misrepresentations of the imagination, and to restrain and govern it rightly, are both difficult and important. How often does the imagination

beguile even Christians into sin; into mental indulgencies of some unholy propensity or passion, if not into actual gratifications, to their great grief and humiliation on reflection. Not to mention any grosser workings of the imagination, how often does it consume time, and gratify the pride and vanity of the heart, by its idle dreams. It can transport a person to other regions, place him in any station, and invest him with any character and qualities, at his pleasure. At one time it makes him a statesman, an orator, or a conqueror; at another time an author, producing works of sterling merit in this or that department of literature or science; at another, it gives him immense riches, and busies him in liberal arrangements and distributions. In all these characters, he is sure to astonish the world, and to be loaded to his satisfaction with the applauses of mankind. These perhaps are some of its highest soarings; but its shorter and every day flights are innumerable. For how often are persons thinking of themselves, as if they were what they are not? Let us not suppose, that there is no harm in these vagaries of the imagination. If the mind be so occupied, when it should be otherwise employed; or if they spring from, and tend to gratify and nourish, any unholy temper or affection; will you pronounce them innocent? In these mental freaks, and transformations, we forget ourselves and our duties.

The affections of the ungodly are in such a state, as to be naturally an inexhaustible source of misconception and delusion.

What they love cannot appear to them base, deformed, and odious. What they dislike cannot appear to them beautiful and excellent. They must therefore necessarily have misconceptions of the sins, which they love, and of the self-denying and holy duties, which they dislike. Their disordered appetites crave unwholesome food, but loathe *the bread, which cometh down from heaven*. The partial manner, in which their imagination is employed, increases these delusions, as it tends to increase their love of sinful enjoyments, and to strengthen their worldly attachments, and consequently their aversion to the restraints and duties of religion.

Bad habits are another source of deception. What once appeared shocking and disgusting in vice, by habit becomes familiar and tolerable, if not agreeable. Habits strengthen the love of sin and the inclinations to its indulgence. They gradually overcome the remonstrances of conscience and other checks and restraints. They put an iron yoke on the sinner, and make him a grovelling drudge.

There are many decent worldly habits, which are perhaps more apt to deceive men, than habits of what the world calls vice, because less frequently condemned, and more easily excused by the guilty, at least to themselves—habits of getting and saving, not perhaps strictly dishonest, but which the law of love condemns—habits of mispending the Sabbath, not in business, visiting, or amusements, but in worldly thoughts and conversation, and merely formal attendance at public

worship—habits of freely indulging the sensual inclinations, not in unlawful ways and disreputable excesses, but in such a degree, that sensuality has the ascendancy in the heart, and not spiritual and holy affections—and habits of evil speaking, not of gross profanity, falsehood, and scurrility, but of irreverent conversation on sacred subjects, of making unfair representations and insinuations, of censoriousness, of loose and random talking, and of levity and foolish jesting.

The trains of thought, which are naturally fallen into, by the corrupt propensities of the wicked, becoming habitual, also tend to delude them more and more. It is extremely difficult to dissipate the thick darkness, which hence envelopes their minds; or to divert their thoughts from their long accustomed dark and narrow channels into enlightened and purer regions. If a sermon, or a book, give them a right direction for a few moments, they naturally return to their old haunts.

Another way, in which persons are often deceived, is by *misnaming things*. They call *evil good and good evil; they put darkness for light and light for darkness; bitter for sweet and sweet for bitter*. Names and epithets have an amazing influence. In how great a measure do the profligate by soft palliating names cover from their view the turpitude, criminality, and horrid effects and consequences of their vices. Indeed most persons speak of their own actions and practices, so as to give them an aspect and complexion, very different from the reality. They are not common-

ly aware of it themselves. In this way persons often deceive themselves in regard to their character and conduct. Some consider themselves as good, harmless and innocent, while they are free from disreputable vices; though they have no piety, are idle and useless in the world, wasting their precious time in amusements, novel reading, vanity and frivolity, and hovering perpetually on the confines of vice. Others imagine, that they are only laudably industrious, economical, and wisely providing for their households; while, in reality, they are avaricious, parsimonious and niggardly. They are so involved in business, and have such a multiplicity of worldly cares, that they have no time for self-examination and religious duties; and they contribute little or nothing to relieve the necessities, nor to give the word of life to the destitute, nor to promote other pious designs. Some account themselves eminent for humanity and generosity, benevolence and philanthropy; while they are without principle, are only of an easy and pliant disposition, heedless and profuse, or of a sickly sensibility, weeping at tales of fictitious distress. Others imagine, they are only maintaining their rights and doing justice; while, in reality, they are taking revenge, perhaps under cover of the law, and gratifying their hatred and malevolence. Some account themselves only circumspect, prudent, and lovers of peace; while in reality they forbear reproof, and neglect exertions to warn and reclaim the wicked and to promote holiness, through in-

difference, slothfulness, love of worldly reputation, or timidity. Others imagine, that they are zealous for God, and the advancement of religion; while, in reality, they are selfish, censorious, bitter, imprudent, ostentatious, and arrogant, fond of distinction, dictation, and authority. The emotions and fervor of the affections, impressions on the imagination, and agitations of the animal system, are mistaken by some for conversion and spiritual experiences. Others indiscriminately condemn all ardent affections and experiences in religion, as a delusion. In ecclesiastical and parochial contentions, how often is the interest of religion the avowed object and pretence, while a proud, selfish, resentful and factious spirit is the real mover. This is most evidently the case, when men of no piety, without any change of character, are outrageously zealous to carry some point in religious matters.

In politics what vast influence have popular and unpopular names, epithets, and phrases. In religious parties, sentiments, and transactions, very much is effected by similar means. Here I have no intention to expatiate, farther than clearly to suggest, what appears to me to be no uncommon source of error and deception. Candor, liberality, charity, free inquiry, right of private judgment, adherence to Scripture language, and similar terms and expressions, may be vociferated ostentatiously, while they serve to cover very much, that is totally the reverse of what they properly express; and thus these good words are made to perform the office of pioneers

to error. Without dispute, real bigotry, uncharitableness, bitterness of spirit, intolerance, and a disposition to dogmatize and persecute, may be concealed under such names and expressions, as orthodoxy, zeal for the glory of God, contending for the faith, precautions against heresy; but do they not sometimes assume far different names? Also truth, firmness and stability in its defence, genuine zeal, active holiness, and meek and pious opposition to error and sin, may be made to appear to many the reverse of what they are, by giving them unpopular names, or by caricature, ridicule, sneers, and insinuations.

Very few indeed oppose truth, knowing it to be truth, or propagate errors, knowing them to be errors. Persons are first deceived themselves. We should not therefore impute criminal intentions, (i. e. intentions known by themselves to be criminal,) to those, whom we believe to be the friends and advocates of dangerous errors, and the opposers of essential doctrines. We ought to pray for them, and treat them with meekness and kindness. But though it is improper for us to impute criminal intentions to them, it is, I conceive, a great mistake and dangerous to the souls of men, to think and speak of error as innocent, and to give currency to the opinion, that persons are not guilty for their errors.

Many are deceived by their education, by the opinions of the society, in which they move, by the books, which they peruse, and by the popular sentiments of the country and age, in which they live. These are indeed

common and prevalent sources of error. But how came these sources to exist? Does not sin occasion the moral darkness of mankind? Is it not owing to the prevalence of sin, that parents and instructors are themselves in error; that books contain false doctrines, while assuming the name, habiliments and authority of truth; and that popular opinions are so often unfounded and pernicious? The immediate descendants of Noah were unquestionably instructed in the knowledge of the true God, and of his laws and worship. Whence then came polytheism, idolatry, and the whole mass of heathen superstitions and follies? Must we not look for their origin in such passages of Scripture, as these? *They did not like to retain God in their knowledge. They glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools.* Do not similar causes produce most of the errors in Christian lands?

If pride, inconsideration, obstinacy, trusting in one's own heart, leaning to one's own understanding, neglecting to examine the grounds of our faith, undue deference and partiality to men on one hand, and prejudices against them on the other, neglect of self-examination, of the study of the Scriptures, and of prayer, love of singularity, reluctance to acknowledge a mistake, a predisposition to embrace error, and to retain and defend it when embraced, because it is agreeable to the moral state of the heart, love of sin, hatred of the light, and all wrong affec-

tions and tempers—if these things are *sinful* and the *causes* of error, can we reasonably suppose, that any errors on moral and religious subjects are so disconnected with sin, that it is in no degree their cause? Are we authorized by good reasons to conclude, that any person is wholly inculpable for his errors? All are by no means equally guilty; the circumstances, in which persons are placed, make a great difference. It would have been better, to have lived and died in the grossest heathen darkness, than to die an infidel, however moral, in a land enlightened by the Gospel.

It may be useful here merely to mention, as cautionary hints, some other ways, in which persons often deceive themselves. Because they are free from some sins, to which they are not inclined or tempted, or which are opposite to their reigning iniquities, many take great credit to themselves, and are fully persuaded of the eminence of their virtue. *God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.* They boast of their freedom from disreputable vices, which they severely mark and condemn in others. By self-partiality and ignorance some are so blinded, that they censure in others the very sins, of which they themselves, though unconscious of it, are deeply guilty. How often is the dread of the evil consequences of sin mistaken for the hatred of sin itself. How often do persons consider their virtues, as a compensation for their sins. A partial reformation, the diversion of the affections and

passions into a new channel, joining a new sect, or taking a new name, is not unfrequently mistaken for a real conversion to holiness.

Many are the mistakes, into which men fall, respecting the *guilt* of sin. Their selfishness and pride conceal, not only the number, but also the guilt of their own sins, from most persons. Neglect of God, erroneous conceptions of his character, and insensibility to our obligations to love and serve him with all our souls, have vast influence in diminishing the guilt of sin in our view. There is much in the observation of an old Divine, that "*he never had great thoughts of God, who has slight thoughts of sin.*" The guilt of sin, as being against God, a violation of his law, and of all our immense obligations to him, is in general but little considered; but those sins are most observed, and accounted most guilty, which are immediately injurious to society, and destructive of men's temporal interests. Selfish men forget the rights of God. They are, however, very short-sighted in seeking their own good. If profanity, Sabbath-breaking, omission and contempt of religious duties, pride, and loose principles, do not so *directly and immediately* injure their temporal interest, as some other sins; do they not in reality undermine the foundation of *all* morality? Do they not tend to promote the enormous increase of every other kind of wickedness? Do they not also bring the judgments of God on a nation? The fear of the Lord, and the pious observance of all his institutions

and laws, are undoubtedly most favorable to our temporal interest. *Godliness is profitable unto all things, having promise of the life that now is, and of that, which is to come.*

Some trust in their religious duties, quieting their consciences by them; thinking, perhaps, in an indistinct manner, to merit and command Christ by them; and do not seek spiritual blessings, as a free gift, if they seek them really in any measure. We should not *rest* in the use of means, but always in them seek the objects, for which they were appointed; and we should never imagine, that, because we attend to these means, we have therefore a claim on God.

Others mistake remorse of conscience, and prayers and resolutions to appease it, for genuine repentance; though sin is still loved, and soon again caressed. They rest in their alternate relapses and repentances, instead of truly and earnestly seeking spiritual delight in God and his service, and a holy antipathy to sin.—Some deceive themselves by resolutions of future amendment. These resolutions, made from time to time, serve to give present quietness to the conscience, and are perhaps supposed to be a little meritorious.—Many plead necessity for their sins. How often do persons make their poverty and wants an excuse for dishonesty, Sabbath-breaking, and neglect of religion. How often is pride accounted necessary. How many imagine revenge to be necessary to prevent insults. How many think they are obliged to be fashionable, and imagine they are ex-

cusable and safe in doing as the multitude do, or in imitating families of rank and influence.

Some imagine, that their sins are only the spots and blemishes of God's children. All are frail and liable to sin;—there is no one perfect;—the most eminent saints in Scripture had their failings. Hence they draw excuses, comfort and hope; though they have manifestly nothing of the repentance, and general holiness and piety of those, by whose falls they encourage themselves.

These are some of the numerous ways, in which persons are deceived. Let the reader inquire, with close self examination and prayer, whether he is not deceiving himself in some such way.

The heart of man is indeed *deceitful above all things*, because it is *desperately wicked*. When we consider the deceitfulness of sin, and also the wiles and influence of the grand tempter; it is a wonder that any escape. We must ascribe their deliverance and salvation to the God of all grace. Prone by nature to sin, involved in darkness, beset with snares, all would perish forever, if left to themselves. But, blessed be God, there is full provision for all our wants, a remedy for every evil, in the glorious Gospel of his Son. God by his Spirit, through the instrumentality of his word, providence and servants, awakens and enlightens sinners to see their condition, and to see the way of life. They are then incited to flee from the wrath to come to the Lord Jesus Christ for refuge, and to lay hold of the hope set before them in the Gospel. They turn; they begin a new course. But it is a

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narrow way, in which they must walk; numerous and powerful are the enemies, which they must encounter; innumerable are the obstacles, which retard their progress; many are the allurements on the one hand, and the tribulations on the other, which prove their sincerity and their fortitude. They have, however, an unerring guide to consult on all occasions, an Almighty Friend to strengthen them, grace sufficient, and strong consolations. Yet divine assistance is so bestowed by the great Shepherd, as to support their hearts, enliven their hopes, and animate them in their progress, without superseding the necessity of any appointed means, or encouraging them in any negligence or presumption.

In conversion sinners pass from darkness into marvellous light; and are turned from the power of Satan unto God. They escape therefore, sometimes, almost at once from innumerable false views and delusions, and wonder at their former blindness and stupidity. Their affections are placed on other objects, and new principles and desires have the ascendancy in their hearts. Their evil tempers and propensities, however, are not exterminated, nor fully brought under the control of right principles. They still exist in force, and are restless and rebellious. The imagination often resorts to its former haunts, and excites criminal inclinations and desires. The power and effects of bad habits are sometimes long experienced. Many errors, mistakes, sins, and self-impositions, are not easily detected, nor easily overcome. In short, indwelling sin,

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with outward temptations and spiritual adversaries, makes the Christian's life a warfare, in which it is necessary to use his utmost exertion, and all proper means, in dependence on divine grace.

To a young convert, who would make rapid progress in sanctification and holiness, attain to eminent stability, light and comfort, and produce much fruit to the glory of God, the following directions may be useful.

1. Make the Bible your daily companion, delight, and guide. Study it attentively, with an express view to attain the knowledge of God and his will, of yourself and your whole duty. Aim to have your heart imbued more and more deeply with its spirit, and your judgment and life more and more conformed to its instructions. Use other religious books, but neglect not the fountain for the streams, which are generally tainted, and too often rendered unwholesome, by the soil, through which they have passed. Furnish your memory with the choicest treasures from the Bible; and on these meditate day and night. Here let your thoughts perpetually resort; here let your imagination dwell and habitually expatiate, but always with reverence and humility. Let divine truth occupy your mind to the prevention of idle roving, and sinful imaginations. Seek not in divine truth the gratification of curiosity, but the nourishment of holy affections, and the genuine wisdom which is from above.

2. Conscientiously regard close and frequent self-examination, as an indispensable duty. En-

deavor to understand all your sins and their aggravations, for your deeper humiliation; but let them always send you to Christ in faith with grateful and adoring views of divine grace, for forgiveness, hope, deliverance and strength. Seek an accurate acquaintance with all your duties, and with the *order, season and manner*, in which you should perform them. Endeavor to understand the application of precepts to yourself in your particular circumstances. Many are well acquainted with the rules of duty in the abstract, but do not know when and how to apply them. Carefully investigate the principles and motives, by which you are influenced; and see, that they be pious and holy. Beware of your dangers, weakness, and wants; and think not of yourself more highly than you ought.

3. Be habitually watchful. You should keep your heart with all diligence, and guard assiduously against the beginnings of sin. Persons are often betrayed step by step to the commission of sins, which they at first by no means intended to commit. Would we be safe, we must not take the first steps; we must shun the avenues to iniquity; we must dread the snare; we must not dally with temptations; we must avoid, as much as possible, whatever is likely to prove the *occasion* of our falling. This is the way to conduct agreeably to the petition: *Lead us not into temptation.*

You should keep an unremitted watch over the senses. Through them temptations assail the heart. Unguarded, they perpetually ensnare the soul. No progress can

be made in holiness, unless they are carefully restrained and governed.

The tongue must be kept, as with a bridle. *Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace to the hearers.* Watch over your imagination. In their imaginations the wicked associate pleasure or advantage with sin. We should endeavor to dissolve such associations; and never contemplate any iniquity without considering its guilt, turpitude, and evil consequences. We should strip sin of its false enticements, and regard it as the leprosy of the soul, as an enemy, however disguised, and as the source of all wretchedness and sorrow. All our afflictions should serve to embitter sin. On the other hand, we should always consider the highest pleasure and our real interest, as inseparably connected with our duty. Sinful tempers and passions are debasing and vexatious, often stinging and torturing the breast that harbors them. But pious tempers and affections exalt the character, and are health, peace, and satisfaction to the soul. Let genuine piety therefore be associated in your mind with all, that is truly great, amiable and good. Would we do this, we must not peruse plays, novels, and licentious poetry, unless, like the bee, we can extract honey from baneful flowers and weeds, which is very seldom the case. To say nothing of the waste of time; such works communicate their infection to the heart, inflame and nurture evil passions, corrupt the imagination, and fill the memory

with worthless lumber and pernicious associations. We should also keep from bad company; and avoid whatever we find the occasion of sin, or an impediment to our progress in holiness.

4. There are some things, which, oftener than others, you should make the subjects of your most attentive consideration. You should often meditate on *death and eternity*. Endeavor to realize the uncertainty of life, the great and solemn change at death, the importance of being always prepared,—the solemnities of the day of judgment, and the eternal destination of the righteous and the wicked. If in a light and careless frame, on the borders of transgression, check yourself by thinking of the state of the damned, and let the solemn thought thrill through your heart, *What if this state should be mine?* But more often strengthen your patience, kindle your zeal, and enliven your hope, by contemplating the resurrection and the felicity and glory of Heaven, where you expect soon to drink immortal life and bliss at the infinite Fountain.

Go often to the *cross*. There behold the brightest displays and the highest glorification of the attributes of God. There adore his infinite holiness, the unsearchable riches of his grace, the unfathomable depths of his wisdom, and all the incomprehensible perfections of his moral character. Frequently contemplate the whole life and example of our Lord; but view him more often on the cross. Here study the most important truths;—prostrate your soul;—crucify your sins;—receive life;—cherish the holiest affections;—and

furnish yourself with the best armor and the best motives.

Endeavor to preserve on your heart a constant sense of the omnipresence and providence of God. Infinite Intelligence always surrounds you. No place, no mask, no pretence, can screen from his eye a wrong action, an evil purpose, a sinful motive. Let this thought break the power of temptation, keep your heart sincerely pious, and restrain or animate you, as occasion may require.

Observe God in his works, and in his moral government; daily ascribe to his goodness and grace all your enjoyments and privileges; and piously recognize his hand in all your afflictions.

5. Abound in prayer; believing, fervent, humble and spiritual prayer. Thus render to God the daily homage and praise of your heart; ask all things you need from Him; make intercession for all men; and let all things, of any importance, be in some way the subject of prayer. You may pray at all times; but it is necessary to have stated periods. Let, therefore, a portion of your time every morning and evening be consecrated to devotion. If truly pious, you will value such seasons more than your necessary food, and will find time and opportunity for them. It is almost an infallible symptom of an unsound heart, to be glad of an excuse for neglecting the worship of God. They, who love him, are grieved, if necessarily prevented from worshipping him at the customary season, in a regular and uninterrupted manner; and there will still be some broken intercourse between their

hearts and their God, to whom their hearts are devoted. They, who neglect daily devotion, ought to inquire seriously, whether their religious services on the Sabbath are not mere formality, destitute of the real life and effects of piety. Neglect not, therefore, daily seasons of devotion; and *in all things by prayer and supplication with thanksgiving let your requests be made known unto God.* Make your daily business and concerns a part of his service, always conducting them on Christian principles. *Acknowledge him in all your ways;* and engage in nothing, in which you cannot conscientiously ask his direction and blessing. R. W.

REMARKS ON ACTS ix, 11.

(Continued from vol. x. p. 332.)

1. It is obvious to infer, from the remarks heretofore made on this passage, that impenitent sinners never offer to God an acceptable prayer.

In respect of moral character, they are as Saul was before his conversion. When they are deeply solemnized, and in this situation pray in all good conscience, it is likely their frame of mind is supposed, by themselves, to be the *best* they ever know. If, then, they ever please God, it is when they are in their supposed *best* frames; or when they are the *least* perverse. But even now their sacrifices are an abomination to the Lord. When we read in the word of God that the *way*, the *thoughts* and the *ploughing* of the wicked are *sin*, and his sacrifice, or prayer, is an abomination, and much more an abom-

ination when he bringeth it with a wicked or presumptuous mind, we cannot but see the force of those remarks of Solomon; *The Lord is far from the wicked; but he heareth the prayer of the righteous. He that turneth away his ear from hearing the law, as every impenitent sinner does, even his prayer shall be abomination.*

But do they not pray? No doubt they do; and often, if their prayers were granted, they would prove to have been made against Zion, for the downfall of the Church, and for prosperity in sin and rebellion. And what of such a prayer? But do they not often pray for their own life and health, and the prosperity of their friends in lawful enterprises? Yes; but it is a selfish, mercenary prayer. Perhaps, at the very time they are offering up their prayers for their friends and for themselves, they are cursing their enemies in their hearts. How will He view such a prayer, who has commanded them to love their enemies, and to pray for them that despitefully use them? They may pray for wealth to consume upon their lusts, and health and strength, to triumph over an enemy. While they pray for a restoration of health, their hearts fret, perhaps, against the Lord, whose providence brought sickness upon them; or, like too many, they will *curse God and die*. Do they not pray for, and ardently desire the good of their families? This they may do upon the principle of natural sympathy merely. But do they not pray for the salvation of their own souls? Yes; and a very desirable thing it is that their souls should be saved.

But they desire a happiness totally unlike that of heaven, and to be saved in a totally different way from that of the Gospel. They may pray for *holiness*; but if they knew or considered the nature of holiness, they would relinquish their request: or, if they desired it *at all*, it would be as the sick man desires a painful remedy. *They are dead in trespasses and sins*; and have no more of spiritual life, than the dry bones, which Ezekiel saw in vision, had of natural life. *Their carnal mind is enmity against God, and not subject to his law.* Turning away their ear from hearing the law, even their prayer is an abomination.

2. I infer the importance of the renovation of their natures.

If *without holiness no man shall see the Lord*; and if nothing is of so much value as the soul, it is all important that they should be holy, which they cannot be till they are born again. *The sacrifice of God is a broken spirit; a broken and a contrite heart God will not despise.* The worship of God by prayer is our *reasonable service*. It is a profitable, and, to the holy, a delightful service. But that it may be performed with profit, or pleasure, or acceptance, *Marvel not that I say unto you, ye must be born again.* While the sinner retains his carnal nature, however long, and often, and loud, and publicly, he prays, his prayer, though what he prays for be lawful and desirable to ask, will, nevertheless, be as offensive to the God of infinite purity, as the corrupt source from which it proceeds. First make the *tree good*, and the fruit will be good likewise. But a corrupt tree

will never bear good fruit, with all the pruning and dressing you may bestow upon it.

Let impenitent sinners, then, break up the fallow ground of their hearts, exercise *repentance towards God, and faith towards our Lord Jesus Christ*. Your hearts are desperately wicked, a dwelling place of unclean and hateful lusts, from the corrupt abundance of which proceed unholy thoughts, and evil actions. *Be converted*, and, while your sins shall be blotted out, God

will hear your prayers. Christians have been able to say of one and another, who were breathing out threatening and slaughter against the cause of truth, *Behold he prayeth*. May the time soon arrive when each reviler of Christ and his holy religion and people shall fall prostrate before the divine Redeemer, and cry out in the spirit of Paul, *Lord, what wilt thou have me to do*; when it may be truly said, *Behold he prayeth*.

EPSILON.

RELIGIOUS INTELLIGENCE.

CONNECTICUT MISSIONARY SOCIETY.

THIS Society is believed to be the oldest of the kind in this country, except the *Society for propagating the Gospel among the Indians and others in North America*. The latter was instituted at Boston, in 1787.

The occasion and origin of the Connecticut Missionary Society are briefly as follows:

Soon after the peace of 1783, great numbers of families emigrated from Connecticut to the newly settled parts of New York and Vermont. Many of them were deeply affected, when they knew by experience the loss of religious privileges; when they saw their children exposed to the danger of growing up in ignorance of public religious worship, and thus of never enjoying the full benefit of the Sabbath and its inestimable blessings. As they were occasionally visited by their friends from Connecticut, some of whom were ministers of the Gospel, and as

they in turn visited their parents and friends, they made frequent complaints of their destitute situation, in regard to religious ordinances. These complaints powerfully excited the Christian sympathy of the friends of religion. So early as 1788, some small attempts were made to afford a partial supply of preaching in the new settlements. The first plan adopted was this: An association of neighboring ministers would themselves supply the pulpit of one of their number, who would labor several weeks as a missionary in the new settlements. This plan was found to be very inadequate, and was liable to some objections, which the establishment of a Missionary Society completely removed.

In 1791, the subject was brought before the General Association of Connecticut, and was referred to the particular associations, that a permanent system of operations might be agreed upon. Accordingly, a plan was devised, reported, and

adopted in June 1792. It was drawn up and reported by the Rev. Dr. Edwards, of New Haven, a truly illustrious man, whose memory, for his agency in this business and for many other reasons, will be cherished by the pious in succeeding times.

In October 1792, the Association petitioned the Legislature of Connecticut to permit an annual contribution to be made, by the congregations, for the support of missions to the new settlements. The necessity of such a permission was a consequence of a rigid interpretation of an ancient law on the subject of *Briefs*; which was supposed to forbid *any public contribution whatever*, unless the avails of the contribution were appropriated for the benefit of persons in the town where the contribution was made. It is now the general opinion, that the law was never intended to forbid, and that by a fair and liberal construction it does not forbid, contributions for religious purposes. It was well for the cause of missions, however, that the rigid interpretation was then supposed to be the true one, as the Legislature granted permission to have a contribution, on the first Sabbath in May annually, for three years; and as the contributions were much more numerous, at the commencement of the business, than they would have been if no legislative provision had been resorted to. This legislative permission has been repeated, whenever asked for, till the present day. During one interval of three years, we believe, (perhaps more,) the Society did not ask for the privilege, as they had

acquired considerable funds, and it was feared the people would be impatient under the long continued annual call upon their liberality. If we might venture to suggest any error, in the proceedings of so venerable a Society, it would be their yielding to such a fear. We earnestly desire, that a generous annual contribution from every congregation in the state may flow into this *treasury of the Lord*, till all the destitute places of our country shall have their spiritual wants supplied.

The designs of the Association were opposed, both in the Legislature and out of it, by certain classes of men, who will always oppose every good thing. Their opposition, however, did not present any serious obstacle; and is mentioned here only for the sake of reminding the reader, that a Society formed for the sole purpose of communicating Christian knowledge to the emigrants to our new settlements, by sending them regularly licensed preachers of the Gospel, and distributing among them Bibles and other religious books, could not escape opposition and very decided hostility. So thoroughly is the nature of pious and public-spirited associations now understood, that it is easy to foresee every objection which will be made to any new institution of this kind.

At the contribution in the spring of 1793, the Association received between eight and nine hundred dollars. This sum has been gradually increased, till the last year it amounted to about four thousand dollars. The Society has received handsome donations from individuals; and the

profits of the Connecticut Evangelical Magazine for seven years, from 1800 to 1807, made a great addition to the permanent fund, which now amounts to more than \$30,000. We hope the annual contributions and the permanent fund will be greatly increased.

In June 1793, the Association appointed eight missionaries, to labor a part of the year in New York and Vermont. Among the first missionaries were the Rev. Cotton Mather Smith, of Sharon, and the Rev. Ammi R. Robbins, of Norfolk, two venerable men, who have since rested from their labors. Dr. Edwards, we think, performed a missionary tour in the state of New York, at an early stage of the business. The Society now employs above thirty missionaries for a part of the year, nearly all of whom are ordained ministers.

The General Association did not take the form of a Missionary Society till 1797 or 1798. At that time it was found, that the missionary concerns were so complicated, as to require more time than the Association could bestow upon them. Twelve trustees, six clergymen and six laymen, were therefore appointed to manage all the details of business. They are re-appointed annually, and, together with the Treasurer, make an annual report of their transactions. The Society has since been incorporated.

The fields, in which the Society has principally labored, are the newly settled parts of Vermont, New York, Pennsylvania, and Ohio. In that part of Ohio, which is usually called New Connecticut, the exertions of the

Society have been peculiarly important. In all places, whither their faithful missionaries have been sent, much good has been done;—much fruit has been gathered, which will be manifest in the great day of the Lord. The writer of these paragraphs lived in the new settlements, when they were first visited by missionaries, more than twenty years ago. He is fully convinced, that the benefits conferred on many parts of our country, by the Connecticut Missionary Society, are inconceivably great. He is convinced, also, that the affairs of the Society have been conducted with great wisdom,—with an enlightened regard to the glory of God and the good of mankind. May the sphere of its usefulness be greatly extended, and may the Divine blessing rest upon its officers, and all its friends and supporters.

MASSACHUSETTS MISSIONARY SOCIETY.

THIS Society was formed about fifteen years ago, and has been actively and successfully engaged in disseminating the great truths of Christianity, by means of missionaries and religious books. The District of Maine has received the largest share of attention from the Society; though New Hampshire, Vermont, and Rhode Island, have not been forgotten.

Among the most important enterprises in which this Society has been engaged, was the missionary tour of Messrs. Mills and Schermerhorn in the year 1812. Not all the expense of this tour, however, was sustained

by the Massachusetts Missionary Society; other Societies took a liberal part. These missionaries conferred a great benefit on all religious societies, by exploring the south-western parts of the United States, and describing at large the destitute condition of the inhabitants of those regions.

At the annual meeting of the Society in May 1814, the Trustees resolved to lead the way in fitting out another exploring mission. Mr. Mills offered himself for the service, provided he could find a suitable companion. The Trustees appropriated \$600 toward the expenses of the tour, expecting that other Societies would make appropriations, according to their means, for the same object. Such encouragement was offered, that Mr. Mills and Mr. Daniel Smith, two respectable candidates for the ministry, set out on their long journey in July. They intended to go by the way of Philadelphia to Pittsburgh, and thence down the Ohio and Mississippi to New Orleans, visiting the principal towns and settlements by the way, and laboring as missionaries whenever opportunity would permit. They received for distribution 600 Bibles from the Massachusetts Bible Society, and more than 10,000 Tracts, from subscribers to the New England Tract Society; and it was expected, that they would superintend the distribution of the edition of the New Testament, recently printed in French by the Philadelphia Bible Society. They were to collect religious information, respecting the countries through which they passed, and so do all in their power to promote the formation of Bible So-

cieties. We doubt not that this mission will prove very important in its consequences. We therefore design to give copious details from the correspondence of the missionaries. We would urge upon the friends of the Society the duty of supporting these very important enterprises by continued and increased liberality. The Society could do much more than it ever has done, if larger funds were at its disposal. The Christian community is able to bestow larger funds without diminishing the donations to any other praiseworthy object.

We now proceed to give some account of the mission of Messrs. Mills and Smith.

The whole expense of this mission was estimated at \$2,000; a sum which, it was supposed, would pay the travelling expenses of the two brethren, and leave, as a reward for their labors, the usual allowance to candidates for the ministry, while preaching in country parishes. The Massachusetts Missionary Society advanced \$600; and a Committee, appointed by the Trustees for the purpose, gave instructions to Mr. Mills, and subsequently joined Mr. Smith with him, advising them to ascertain what encouragement could be obtained from other Societies, and to proceed if there was a good prospect of making up the sum required.

Mr. Mills wrote from Philadelphia, that the Bible Society in that city would give \$200 towards the mission, and would commit 400 copies of the French Testament to the missionaries, with permission to sell them and appropriate the avails to the

same object. It was supposed that these copies would produce \$400. The Bible Society also committed to them the principal part of the edition of the French Testament for gratuitous distribution. The Committee of Missions gave them an appointment as missionaries, which would add \$100 to their receipts. They determined, therefore, to proceed, and sent forward large numbers of Bibles and Tracts to Pittsburgh.

(To be continued.)

AMERICAN MISSIONARIES.

The following extracts from the journal of Messrs. Hall and Nott bring down the history of the mission at Bombay to April 7, 1814.

"JAN. 2nd and 3d, 1814. Received letters from brother Newell, in answer to letters written by us from Cochin after we were apprehended.

"Mr. Newell stated, that Governor Brownrigg had written to Sir Evan Nepean to favor our settlement in Ceylon; in which we would most gratefully acknowledge an overruling Providence.

"5. A kind friend told us, that he had been informed, from the Secretary's office, that the Governor of Ceylon had written to the Bombay Government strongly in favor of our settlement in Ceylon, and that the subject was to be referred to the Supreme Government.

"We immediately wrote to the Rev. Mr. Thomason, of Calcutta, to acquaint the committee of the Board with this, that they might endeavor, should there be occasion for it, so to manage the business at Calcutta, as that its final decision should be left with Sir Evan Nepean. We viewed this occurrence as favorable, on the whole, to our settlement at Bombay, and bless God for it.

"10. Forwarded to brother Newell at Colombo copies of our transactions with government since our arrival at Bombay, accompanied with explanations.

"Feb. 11. Received from Mr. Thomason the following letter:

"My dear Sir,

"I fear you have been anxiously expecting to hear from me; but even now, long as it is, I have nothing to say. When I wrote last, I expected a communica-

tion soon from the Council; but after much waiting I now give up all expectation, and think the answer will be sent to the Bombay government.

"This I have clearly ascertained, that Lord Moira's thoughts are favorable, and that he meant to grant you permission to stay at Bombay. What he has actually done, or what the Council have done, I know not; nor would it be decent in us to take any new steps. Your packets [copies of all our letters to Governor Nepean] came to hand. I read all the correspondence with great interest indeed, and rejoice to find, at the end, that Sir Evan Nepean had determined to wait for instructions from this Government. While I was deliberating how to make the best use of your correspondence with the Bombay government, I received information that the whole correspondence had been transmitted to this Presidency. The whole business is now before the Government, who will doubtless very speedily send some final instructions to Sir Evan Nepean. Of what nature they will be I cannot divine. It is highly probable, I think, that they may allow you to go to Ceylon; perhaps to stay at Bombay.

"The thing is, however, so completely before the Council, that any farther movement on our part would be not only inefficient, but injudicious. We can give no aid. We have already said all that we can. I have seen Lord Moira on the subject, and now lastly Sir E. Nepean places the whole story before the Council.

"We have only to stand still and see the salvation of God. He will accomplish his will. I feel much for your situation. You have found severe and repeated trials. Yet all will doubtless ultimately turn out for the furtherance of the Gospel. I shall feel anxious to hear the result of your business. *Hope strongly predominates.* I feel assured, that you have been sent here for good; and that God will overrule all things, so as to accomplish the desire of your own hearts, and of those who sent you.

"Yours affectionately,

THOMAS THOMASON."

"Jan. 24, 1814.

"March 7. Brother Newell arrived at Bombay.

"April 7. Received from Mr. Thomason a letter, of which the following is an extract.

"I am grieved to think that you are expecting some interesting and unfavorable news from me, when I have nothing to communicate. Not a word has transpired here; nor are we likely to hear a word. I think it will end in your being suffered quietly to stay; but indeed I

know nothing. We cannot aid you more, as we have done all that in wisdom can be done. It rests with the Supreme Government, who would be impatient if they heard more from us: or rather, it rests with Him, who hath on his vesture and thigh this name, KING OF KINGS AND LORD OF LORDS. To Him may we be enabled more and more to commend all our particular as well as general wants.

"I am at this moment full of important concerns connected with my proposed plan for schools. The subject is before Government, who will shortly decide this important question. It seems necessary that Government should attempt something. The difficulty is to begin.

"Our thoughts are often with you. The situation in which you have long been placed, is peculiarly interesting to all who love the Gospel. I think with you, that the terms of the New Charter afford a ground of hope. Dr. Carey has taken care of your books. He wrote to me the other day on the subject; and, I think has forwarded them as directed. I should suppose he has written about them.

"Yours affectionately,

THOMAS THOMASON."

"March 19, 1814.

MR. NEWELL'S JOURNAL.

(Continued from p. 193.)

"JAN. 20th. I engaged passage on a Portuguese ship bound to Goa, as there was no opportunity of going direct to Bombay. Before my departure, I addressed the following letter to the Governor.

"To His Excellency General Brownrigg, Governor and Commander in Chief in the island of Ceylon.

"Sir,

"Having resided nearly a year under Your Excellency's jurisdiction, and experienced during that time every indulgence from Government which I could wish, I beg leave to express the deep sense I have of Your Excellency's kindness to me, and to ask permission to depart on the Angelica, Portuguese ship, bound to Goa, in pursuance of my original intention of joining the mission in Bombay. I should esteem it an additional favor, if Your Excellency would be pleased to give me a testimonial, that would satisfy the Governor of Bombay that I leave Ceylon with Your Excellency's consent and approbation. I have the honor to remain, &c.

S. NEWELL."

"Colombo, Jan. 24, 1814.

"I felt obligated to notify the Governor of my departure, as he had intimated on

my first arrival at Colombo, that I was not to remove without giving him previous notice, and I felt a real pleasure in expressing my gratitude for his kindness both to me and my brethren.

"The Governor informed me through Lord Molesworth, that he consented to my departure and would write by mail to the Governor of Bombay in my favor.

"Jan. 28. I embarked on the Angelica, and sailed from Colombo after a residence of ten months on the island of Ceylon.

"Jan. 31. We had now passed Cape Comorin, and were sailing with a gentle breeze along the Malabar coast. We were so near the land as to see the houses distinctly, and were delighted with the view of the "snow-white churches" of the Syrian Christians, of which Dr. Buchanan speaks.

"Friday, 4th of February. This afternoon the Angelica came to anchor in the roads of Cochin, and stops here until Monday. This affords me an opportunity, which I have long wished for, but never expected to be favored with; that of seeing the Cochin Jews and the Syrian Christians. I went on shore this evening and called on Capt. Inverarity, to whom I had a letter from Colombo.

"Saturday, Feb. 5th. This morning I walked out to Jews' Town, about two miles from Cochin to attend the Synagogue. I first went into the black Jews' Synagogue and staid a few minutes, and then went to that of the white Jews, which is near the former.

"There were, I suppose, between one and two hundred persons present. Their complexion in general is a shade below the European; and most of them wear their beards. The service was conducted much in the same way as in the Synagogues in America, but with more solemnity.

"The portion of the Law that was read this morning, was the Song of Moses on the banks of the Red Sea, and in the Lesson from the Prophets was the song of Deborah after the defeat of Sisera.

"I saw the Jew, who was Hebrew Moonshee to Dr. Buchanan.

"The shortness of my stay at Cochin did not admit of my making any particular inquiries respecting the Jews. I learnt one fact, however, which Dr. B. has not mentioned; which is this;

"It is said at Cochin, that the black Jews are not "Beni Israel," but the freed slaves of the white Jews, who have been proselyted to Judaism, and that they are Hindoos by descent.

"In the afternoon I set off in a boat for Cande-nade, the late residence of Mar Dicnysius, primate of the Syrian Church. It is about four leagues from Cochin.

"A Mr. Levi, a Jew, born in London, and lately baptised, accompanied me as an interpreter.

"At 7 o'clock in the evening, we reached the village of Cande-nade. At the entrance of the village there is a large cross erected. I now heard the church bell tolling for evening prayers, and saw the church at a distance, lighted up for the service. When I entered it, I saw two priests, dressed in white, standing before the altar and chanting the service. There was about a dozen people assembled in the body of the church.

"When the prayers were ended, I introduced myself to the priests—told them I had come fifteen thousand miles from the west, and having heard of them through Dr. Buchanan, I had come from Cochin on purpose to pay them a visit.

"They invited me up into a gallery on one side of the church, where I was to spend the night. I had with me Dr. Buchanan's Researches, from which I read to them through my interpreter a part of his account of the Syrians, particularly his conversation with Mar Dionysius, their late Bishop, who resided at this place. They listened with uncommon interest, assented to the truth of the narrative, and seemed to be pleased to hear the name of Buchanan again. They spent the evening with me in conversation on various subjects. Mr. Levi, my interpreter, was perfect master of both the languages in which we conversed.

"In the course of my inquiries I ascertained the following things respecting the Syrian Church.

"1. They practise auricular confession, which is required three times a year, of all who are admitted to the Lord's Supper.

"2. They do not administer the Lord's Supper to the laity in both kinds; but like the Catholics dip the consecrated wafer in the cup.

"3. They have paintings of the Virgin Mary, of the crucifixion, and of the saints in their churches.

"4. They cross themselves and use a variety of gesticulation in their worship.

"5. They pray for the dead.

"6. The Clergy are not allowed to marry.

"I made particular inquiries respecting this, because it appears that their Clergy in former times did marry. They told me that there were two reasons, which prevented them from marrying; one was their poverty—they could not maintain families. The second was, the prejudice of the people against it. After the Portuguese came into this country, the Syrians, seeing that they did not allow their Clergy to marry, had imbibed such strong prejudices against the practice that no

priest now would be allowed to minister in his office, if he should marry.

"I made particular inquiry respecting the mode of baptism in the Syrian church. I found it was affusion. In the administration of this ordinance they mix cold and warm water together. When I asked them the reason of this, they seemed at a loss for an answer, and finally said, it was because Christ was baptised in a part of of Jordan where another stream united with it.

"Respecting the subjects of baptism I made no inquiry, as I supposed it was a matter of notoriety that the Syrians are pædo-baptists. Brother Hall, who conversed with these same priests, when he was at Cochin, understood that children were usually baptised at eight years old.

"Mar Dionysius, the Primate of the Syrian Church, died in 1807. When he was dying he laid his hands on a priest, and pronounced him his successor. But the other priests being dissatisfied, will not receive him for their Superior, but insist on having one from Antioch. So they are without a Bishop. In the church of Cande-nade, which is the seat of their Primate, there is no copy of the Old Testament in Syriac, and only an imperfect one of the New. The Malayalam Gospels, which were printed at Bombay, have not been distributed.

"The Syrians need missionaries quite as much as their heathen neighbors. This region is a most important and interesting field for the labors of Christian ministers. The Syrians are not bigoted like the Roman Catholics. If judicious and conciliating Christian missionaries should go among them, they would, I think, be well received; and by instructing their youth, and causing the Scriptures in the vernacular tongue to be circulated and read, they might be the means of incalculable good to this part of the country, without altering the external form of the Syrian church any faster than the diffusion of knowledge and piety would naturally produce this effect.

"The priests at Cande-nade told me, they should rejoice to have a learned European come and reside among them to instruct their young men, who are candidates for the priesthood.

"The British resident at Cochin is assisting them in the establishment of a College for this purpose. But whether the Company's government would allow missionaries to go into this region, I think is doubtful.

"Cande-nade, Sab. Feb. 6th. I slept last night in a convenient apartment in the gallery of the church. At six o'clock this morning the bell tolled for morning service. I went down and attended. The

eldest priest, in his full dress, said mass, much after the manner of the Catholic Church. When mass was ended, he went out to the corner of the church, and said some prayers at the grave of a person lately buried; during the prayers incense was offered, and the people prostrated themselves on the ground before the grave. After this he returned to the church, and dismissed the people, giving them his blessing individually as described by Dr. Buchanan.

"After service I returned to Cochin, and the next day we sailed. We touched at Calicut and Tellicherry, and on the 23d of February we anchored in the river of Goa, to which place the ship was destined.

"24th. I landed and called on the British Resident, Major Schuyler, who countersigned my passport, and made no objection to my proceeding to Bombay.

"I engaged passage to Bombay in a Pattymarr, a large coasting boat, which was to sail in a few days, and made arrangements to go the next day to Old Goa.

"Feb. 25th. I set out early this morning in a boat for the Old City accompanied by Capt. Lancaster of the Portuguese marine service. We reached the city in about two hours. I visited most of the Colleges, Churches, and Monasteries. I saw the Vicar General of the Dominicans, and dined with the Superior of the Augustinians. I called on Father Josephus a Doloribus, the late Inquisitor, mentioned by Dr. Buchanan.

"The Inquisition of Goa is no more. It was lately abolished by an order of the Prince Regent of Portugal. It is said, however, that the Archbishop retains all the power that was lodged in the Court of the Inquisition.

"In the afternoon, I visited the chapel of the Nuns, which is seldom open, but happened to be opened to-day. Through a grate, which separates the body of the church from their apartment, I saw them perform a variety of ceremonies and carry about on their shoulders an image, representing the Savior bearing the cross, &c.

"In the church of Bon Jesus, the body of St. Francis Xavier is deposited, in a costly tomb adorned with gold and precious stones.

"The Churches and Monasteries are magnificent and splendid buildings, and must have cost immense sums of money. There are supposed to be 8000 priests on the island of Goa. In the town of Old Goa, I should think there were not fewer than five hundred, and there are not, I suppose, half that number of laymen in the place.

"Feb 26th. Went on board the Portuguese brig Maria, which arrived last night

from St. Salvador. I found on board a number of Americans from my own neighborhood; the Captain's wife from Boston, Mr. Barnard, the chief officer from Salem, and Mr. Healy from Roxbury. The Maria is the same vessel that brother Rice went in from the Isle of France to St. Salvador. I learnt that he arrived there safe and sailed for the United States in July.

"As the Maria is to return immediately to St. Salvador, I set myself to preparing letters to send by her.

"March 1st, 1814, Goa. I delivered to the care of Mr. Barnard chief officer of the Maria, three packets directed to Rev. Samuel Worcester, D. D. Salem. No 1. A letter of 4 sheets to Dr. Worcester, covering one to Mrs. Atwood, and one to Dr. Woods. No. 2. A skeleton of my journal. No. 3. Seven old letters from the brethren to me.

March 2d. I sailed this evening for Bombay.

7th. Early this morning the harbor and town of Bombay appeared in full view, and at 11 A. M. I landed and went in search of my friends whom I found in a short time. It was a joyful meeting to us all. We had been separated more than two years, had all of us passed through many trying scenes, and often given up the idea of ever meeting again on earth; but that unseen hand that had guided us in all our perplexities, and led us in a mysterious way, had at length brought us together in the very place, which, in our conversations on the other side of the water, we had often contemplated as the probable seat of our then future mission. And what was peculiarly gratifying to us, we had reason to hope that we should now be established in this place, and be allowed to enter on our work, which had been so long delayed. Yet we rejoiced with a mixture of fear, for it was not absolutely certain that we should all be allowed to remain here.

"The same day I went to the Police, and made my report, and learnt that Gov. Brownrigg's letter had been received, in consequence of which my arrival had been expected.

"My brethren had also written to Colombo for me to come on to Bombay, though their letters did not arrive before my departure.

"March 12th, Bombay. I had an attack of fever, which lasted till the 20th.

"23. We kept a day of fasting and prayer, preparatory to the Lord's Supper, which we proposed to celebrate the next Sabbath day.

"Saturday evening, 26th. We kept another season of special prayer, with a view to the solemn ordination which we

expected to attend upon the ensuing day.

"Sabbath 27th. We met at 11 o'clock, A. M. and engaged in prayer; brother Hall delivered an address suited to the solemn occasion, and brother Nott administered the ordinance. There was a variety of circumstances, attending this transaction, which were peculiarly calculated to affect our minds. We were naturally led to look back on all the way in which the Lord had led us, since we devoted ourselves to the missionary cause, and particularly since we came to this land. Two of our brethren, who came with us to this country, had been separated from us, and had gone to different and distant countries, and we expected to see them no more in this world. One of our little number had finished her work and received an early release from the pain and toils of the "missionary pilgrimage." Though on our own account we could not but mourn her absence, yet we had reason also to rejoice in the hope, that she had entered into her rest; and though she would not return to us, yet it we were the children of God, we should go to her and partake with her at the marriage supper of the Lamb. In the afternoon I preached to our own family and a few of our acquaintance, who usually unite with us in our family exercises on the Sabbath.

"Bombay, April 11, 1814. I transmit this Journal, enclosed to Mr. Smith, London, by the ship "Lougee Family," and shall also forward a number of letters by the same opportunity."

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

April 14, 1815. From the Foreign Mission Society in the county of Litchfield, (Con.) by Uriel Holmes, Esq. the Treasurer, twenty dollars being specifically appropriated to the translations,

\$983 16

15. An appropriation, at the contribution in the Rev. Mr. Codman's Society in Dorchester, on the national thanksgiving,*

3 00

From a female friend, by the Rev. Mr. Huntington, for the translations,

2 00

Carried forward \$988 16

* In several congregations a collection was made on the national thanksgiving, for the benefit of some particular religious object, unless the contributors appropriated their contribution to some other object.

Brought forward \$988 16

20. From Mr. Elisha Wheeler, of Charlestown, by Dea. Warren,

1 00

From the Female Cent Society in Uxbridge, by Mr. Oliver Jaquith, half for missions, and half for translations,

20 00

From the Rev. Mr. Tucker's Society in Rowley, contributed on the national thanksgiving, for the translations,

23 00

From Presbutis, by mail, with the Arkport post mark, for the translations,

10 00

An appropriation, at the contribution in the Rev. Mr. Bates's Society in Dedham, on the national thanksgiving,

1 50

Appropriations at the contribution in Medfield,

2 00

21. From a lady, a friend to missions, by Maj. George Russel,

3 00

22. From the Rev. Mr. Tappan's Society in Augusta, a contribution on the national thanksgiving, half for missions and half for translations,

50 00

24. From children in a school in Wenham, by the Rev. Mr. Emerson of Beverly,

50

25. From individuals in Waterford, by the Rev. Dr. Worcester,

4 20

26. From a lady in New Hampshire, by Mr. Horatio Bardwell,

4 00

27. From the Foreign Mission Society of Salem and the Vicinity, by Mr. John Jenks, the Treasurer,

82 50

From a lady in Jaffrey, (N.H.) by Mr. Luke A. Spofford,

5 00

From a person in Kingston, (Mass.) by Mr. S. T. Armstrong,

5 00

From ladies in Portsmouth, (N. H.) by the Rev. Mr. Putnam, it being a part of their annual subscription,

57 00

From three female friends of missions in York, (Maine,) by Mr. Daniel Poor,

5 00

From a child, by Mr. Poor,*

1 00

From Z,†

5 00

Carried forward \$1,267 86

* This donation was given by a little girl, and accompanied with the following request: "Will you please, Sir, to buy a Bible with this dollar for the poor heathen."

† This donation was enclosed in the following letter:

"Dorchester, April, 1815.

"We have been called upon in the course of the last week to return thanks to God for the restoration of peace to

Brought forward \$1,267 86

From the following persons,
by Mr. P. W. Gallaudet, of
Hartford, (Con.) viz.

— A young man in Sharon, \$1
— A female friend to foreign
missions remitted by Messrs. P.
B. Gleason & Co. 1
— A female friend to foreign
missions, 5—7 00

An appropriation, at the con-
tribution in the in the Rev. Mr.
Gile's Society in Milton, on the
national thanksgiving, for the
translations, \$20

Do. for the support of
missions, 1 25—21 25

29. From a young mechanic
in Columbia county, (N. Y.)† 5 00

\$1,301 11

this nation. Let us testify our gratitude
by contributing some part of our tempo-
ral blessings to relieve the spiritual
wants of the poor heathen, and thereby
promote the glory of that Being, who
has so distinguished us among the nations
of the earth.

"Receive, Sir, the enclosed \$5, for
the translation of the Scriptures, with
my best wishes and daily prayers for the
spread of the everlasting Gospel, until
the knowledge of God shall cover the
whole earth. Yours, &c. Z.

† This donation was enclosed in the
following letter:

"Columbia county, March 12.

"Sir,

Having, as I fondly hope, through rich
grace been made a partaker of the bles-
sings of the Gospel, I have felt desirous
that the same blessings might be diffused
through the world, and enjoyed by the
poor heathen, who are perishing for lack
of vision. I have witnessed with much
pleasure the exertions of the friends of
Zion in our land, for the support of mis-
sions among the destitute in our new set-
tlements, and also for sending the savor
of the knowledge of the Gospel to the
benighted heathen of other climes:—and
with pleasure and gratitude have I wit-
nessed the success which has crowned
these exertions.

"I am of that class of people, who get
their bread by the sweat of their brow,
and have hitherto done nothing for the
support of missionaries. But though
possessed of little of this world's riches,
I have felt it my duty to contribute of
that little for Him who hath done great
things for me; and while under a feeling
sense of the goodness of God in bringing
me to the commencement of another year
of my existence, have determined to
commemorate my birth by doing some-

LETTER FROM SIR GORE OUSELEY.

From an English Publication.

SIR, I transmit you the copy of a letter
addressed by Sir Gore Ouseley, the British
ambassador to the court of Persia, to
Lord Teignmouth, the President of the
British and Foreign Bible Society; and al-
so a copy of the translation made by Sir
Gore Ouseley himself, and of the original
letter which was written to him by the
Persian monarch.

I apprehend that the singular circum-
stance of the Holy Scriptures, in the ver-
nacular language of his country, being
thus placed in the hands of an Eastern
monarch, having (according to Pinkerton)
a population of ten millions of subjects,
professing the Mahometan superstition,
together with the candor with which that
monarch has received this present and
undertaken to make himself acquainted
with its contents, cannot fail to make an
impression on your readers and on the
public at large. I am, sir, your's, &c.

CHRISTIANUS.

*Communication from the King of Persia
to the British and Foreign Bible So-
ciety, relative to the late Rev. H.
Martyn's translation of the New Tes-
tament into Persian.*

From his excellency Sir Gore Ouseley,
Bart. Ambassador Extraordinary from
his Britannic majesty to the court of
Persia, addressed to the Right Hon.
Lord Teignmouth, President of the
British and Foreign Bible Society.

ST. PETERSBURGH, Sept. 20, 1814.

My dear Lord—Finding that I am
likely to be detained here some six or sev-
en weeks, and apprehensive that my let-
ters from Persia may not have reached
your Lordship, I conceive it my duty to
acquaint you, for the information of the
Society of Christians formed for the pur-
pose of propagating the Sacred Writings,
that agreeably to the wishes of our poor
friend, the late Rev. Henry Martyn, I
presented, in the name of the Society (as
he particularly desired) a copy of his
translation of the New Testament into
the Persian language, to his Persian Maj-
esty, Pateh Ali Shah Kajah, having first
made conditions that his majesty was to
peruse the whole, and favor me with the
opinion of the style, &c.

thing for the cause of Zion. Inclosed I
send \$5 for the use of the Foreign Mis-
sionary Society intending, as God shall
give me opportunity, annually to give
my mite in support of so good a cause.

A YOUNG MECHANIC."

"To the Treasurer, &c."

Previous to delivering the book to the Shah, I employed transcribers to make some copies of it, which I distributed to Hajee Mahomed Hussein Khan, Prince of Maro, Mirza Abdulwahab, and other men of learning and rank immediately about the person of the King, who, being chiefly converts to the Soofi philosophy, would, I felt certain, give it a fair judgment, and if called upon by the Shah for their opinion, report of it according to its intrinsic merits.

The enclosed translation of a letter from his Persian majesty to me, will show your lordship that he thinks the complete work a great acquisition, and that he approves of the simple style, adopted by my lamented friend, Martyn, and his able coadjutor, Mirza Seyed Ali, so appropriate to the just and ready conception of the sublime morality of the Sacred Writings. Should the society express a wish to possess the original letter from the Shah, or a copy of it in Persian, I shall be most happy to present either through your lordship.

I beg leave to add, that if a correct copy of Mr. Martyn's translation has not yet been presented to the society, I shall have great pleasure in offering one that has been copied from, and collated with the original left with me by Mr. Martyn, on which he had bestowed the greatest pains to render it perfect.

I also promise to devote my leisure to the correction of the press, in the event of your thinking proper to have it printed in England, should my sovereign not have immediate occasion for my services out of England. I beg you to believe me, my dear lord, Your lordship's most sincere, and faithful humble servant,

GORE OUSELEY.

Translation of his Persian Majesty's letter, referred to in the preceding.

"In the name of the Almighty God whose glory is most excellent,

"It is our august command, that the dignified and excellent, our trusty, faithful, and loyal well-wisher, Sir Gore Ouseley, Bart. his Britannic Majesty's Ambassador Extraordinary (after being honored and exalted with the expressions of our highest regard and consideration) should know, that the copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the religion of Jesus (upon whom, and upon all prophets, be peace and blessings!) has reached us, and has proved highly acceptable to our august mind.

"In truth, through the learned and unremitting exertions of the Rev. Henry Martyn, it has been translated in a style most befitting Sacred Books, that is, in an easy and simple diction. Formerly the four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner, and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We therefore, have been particularly delighted with this copious and complete translation. Please the most merciful God, we shall command the select servants, who are admitted to our presence, to read to us the above mentioned book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.*

"Your excellency will be pleased to rejoice the hearts of the above mentioned, dignified, learned, and enlightened society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the Holy Gospel, and other points in sacred books, that they are deservedly honored with our royal favor.—Your excellency must consider yourself as bound to fulfil this royal request.

Given in Rebialavii, 1229.

(Sealed)

PATEH ALI SHAH KAJAR."

**I beg leave to remark, that the word "Tilawat," which the translator has rendered "read," is an honorable signification of that act, almost exclusively applied to the perusing or reciting the Koran. The making use, therefore, of this term or expression, shews the degree of respect and estimation in which the Shah holds the New Testament.*

Note by Sir Gore Ouseley.

NOTICE.

As the contemplated ordination of the missionaries at Newburyport will be a very solemn and interesting service, and as it is anticipated that many members of our churches will be present, it seems peculiarly proper that the professors of religion there assembled should partake of the Lord's Supper in remembrance of Him, and as a holy act of fellowship among themselves. This proposal has been received with great approbation by all, we believe, to whom it has been stated. The day fixed upon for the ordination is the 1st of June.